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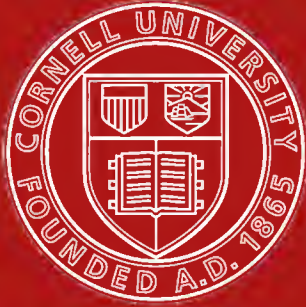
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Province of Northumberland and Durham.

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SOCIETAS ROSICRUCIANA IN ANGLIA.

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The Newcastle College Roll,  
D 37,

REPRODUCTION AND TRANSCRIPT,

COPY No. 31



PRIVATELY PRINTED AT NEWCASTLE-UPON-TYNE.

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MDCCCLXXXIV.



THIS REPRODUCTION IS DEDICATED TO THE  
MOST WORTHY SUPREME MAGUS,  
SOCIETATIS ROSICRUCIANAE IN ANGLIA,  
DR. W. WYNN WESTCOTT, *M. B.*, IX<sup>o</sup>,  
AND WORSHIPFUL MASTER OF  
LODGE QUATUOR CORONATI, No. 2076,  
BY THE  
PERMANENT COMMITTEE OF THE  
PROVINCE OF NORTHUMBERLAND AND DURHAM.



THE  
ORIGINAL ROLL WAS PRESENTED  
TO THE LIBRARY OF  
THE NEWCASTLE COLLEGE, S. R. I. A.,  
BY  
WORSHIPFUL BROTHER JOHN GREY, P. M., No. 1167,  
P. PROV. G. A. PURSV. NORTHUMBERLAND,  
A FOUNDER OF LORD WARKWORTH LODGE, No. 1879,  
AND A MEMBER OF THE NEWCASTLE COLLEGE.



## The Newcastle College Roll.

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THE “Newcastle College Manuscript” is a valuable find, being the only known copy of the OLD CHARGES, which begins with “An Anagram upon ye Name of Masonrie,” excepting the two Rolls at York. The text otherwise is not noteworthy, though the document contains one or two minor departures from the ordinary versions. The additional portion is peculiar to this Roll. It is much to be regretted, that what seems to be a recital of the obligation taken by Candidates, to keep secret the mysteries of the Fellowship, has been defaced, so that only a few words are readable.

The three Scrolls, which this one so closely resembles, are known as the York MSS., Nos. 1, 2 and 5 ; the first being about three hundred years old, the second is dated 1704, and the third is possibly older than two hundred years. Full particulars of these are afforded in the handsome Reproductions of the MSS. (owned by the “York Lodge,” No. 236, at the Mecca of English Freemasonry) now passing through the press ; Brothers Joseph Todd and Thomas B. Whytehead being the Editors.

A transcript of No. 2 was printed in my “Masonic Sketches and Reprints” (1871), the “Kingston Masonic Annual” (1871)

and “Old Charges of British Freemasons” (1872). No. 5, is in the “Masonic Magazine” for August, 1881, with a brief description by me.

No. 1, in the “Old Charges” (1872), was evidently copied by or for William Kay and presented to his friend Robert Preston ; No. 2, being the gift, in like manner, of Robert Preston to Daniel Moul. The present Scroll was presumably donated by “Richard Stead to his friend Joseph Claughton.” No. 5, is imperfect at the first part of the Manuscript, so that whether there were an Anagram and Title cannot now be decided—possibly there were both. Else the Anagrams are virtually alike and so the descriptions—“The Constitutions of Masonrie.” The text of the four is substantially the same from first to last, and all belong to the “York Branch” of the “Grand Lodge” Family.

Bro. Dr. W. Begemann, in “An Attempt to classify the ‘Old Charges’ of the British Masons,\*” arranged the Manuscripts then traced (1888) in certain comprehensive and distinct Families, the largest of which takes its name from the “Grand Lodge Manuscript, No. 1,” in the Library of the Grand Lodge of England.† Since then, quite a number of old and valuable copies of the Manuscript Constitutions have been discovered, thus rendering the ably compiled “Calendar of the Old Charges,

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\* ‘Transactions of the “Quatuor Coronati” Lodge, Vol. I, 1886-1888.

† Hugan’s “Old Charges,” 1872 ; Bro. Sadler’s “Masonic Facts and Fictions,” 1887 ; and “Quatuor Coronatorum Antigrapha,” Vol. IV, 1892.

1888," based upon such classification, by Bro. R. F. Gould,\* incomplete and rather out of date.

I have arranged (Vol. VI of the "Ars Quatuor Coronatorum," 1893) another system, on the plan originated by Dr. Begemann, by which accessions to the Table of these Manuscripts of the Old Charges can be placed under their respective Families and Branches, without disturbing the general features of the Calendar.

Accordingly, the "Newcastle College Manuscript," announced as the Table was being printed, may now be inserted as D 37 of the "York Branch" (*c*), which includes—

D 3—York MS., No. 1, 1600, *circa*.

D 17—York MS., No. 5, 17th Century, *late*.

D 27—York MS., No. 2, A. D. 1704.

D 37—Newcastle College MS., 1700, *circa*.

The Manuscript, D 17, is imperfect, as already noted, and written on paper as is D 37, the other two being parchment Rolls. The "Newcastle College" more closely resembles this Manuscript ("York," No. 5) than either of the others; though, undoubtedly, all four belong to the same class which may fairly be denominated the York version of this numerous "Grand Lodge" Family.

A few instances of departures from the ordinary text (one or two being of an erratic character) are herewith cited, which will serve to exhibit the general agreement of this important quartette, and particularly the sameness of Manuscripts D 17 and D 37.

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\* *Vide* the valuable Commentary on the "Regius Manuscript," Masonic Reprints, Lodge No. 2076, Vol. 1, 1889.

| YORK MANUSCRIPTS     |                            |                   | NEWCASTLE<br>COLLEGE MS.<br>(D 37). |
|----------------------|----------------------------|-------------------|-------------------------------------|
| No. 1 (D 3).         | No. 5 (D 17).              | No. 2 (D 27).     |                                     |
| At our beginning.    | ?                          | At our beginning. | Att our <i>undertakeing</i> .       |
| How these worthy.    | <i>But now</i> I shall.    | How these worthy. | <i>But now</i> I shall.             |
| Land of Behest.      | <i>Behes</i> .             | Behest.           | <i>Behes</i> .                      |
| Country of Jurie.    | <i>Jury</i> .              | Jurie.            | <i>Jury</i> .                       |
| Charles Martal.      | <i>Martial</i> .           | Martall.          | <i>Martiall</i> .                   |
| Tunc unus, &c.       | [omitted.]                 | Tunc unus, &c.    | [omitted.]                          |
| Mason.               | <i>Free</i> Mason.         | Mason.            | <i>Fre</i> Mason.                   |
| Not take in villany. | Not take in <i>evill</i> . | In villanie.      | In <i>evill</i> .                   |
| Cherish strange.     | <i>Exercise</i> , &c.      | Cherish, &c.      | <i>Exercise</i> . &c.               |
| His necesityes.      | His <i>wants</i> .         | His necessaries.  | His <i>wants</i> .                  |

The four Rolls represent one and the same original for all practical purposes, which was likely arranged or transcribed from older Manuscripts towards the end of the 16th Century, the Anagram, apparently, being a distinctive characteristic of this Branch ; but why so we do not know, unless probably the prototype of this version was so distinguished.

It was this latter feature that led me at first to hope that the Scroll, herewith reproduced, was the missing "York Ms., No. 3," of the year 1630. That fancy, however, has since been dispelled on reading the document. The latest find is valuable, because it changes the trio into a quartette, and suggests that as another Yorkshire Manuscript has thus unexpectedly been traced, renewed researches may yet result in the discovery of this important Roll of the early part of the 17th Century.

"*Sternes*" instead of "*Latcrnès*" (others having orthographical varieties from *latcr*, a brick), is alone to be found in the

“Newcastle College Manuscript.” The ingenious suggestion of the Editor of the Reproduction will, doubtless, be carefully considered by experts; but I am not prepared to accept the explanation offered, without more evidence. The peculiarity may have been due to the Scribe of this particular Roll, and if adopted because of the reason offered, it would seem to have been confined to this document, for even in the “York Manuscript, No. 5,” the word is *Laternes*. Nos. 1 and 2 (Manuscripts D 3 and D 27) have *Lternes*. On this point, however, more anon. Meanwhile, I am more anxious to promote the publication of exact transcripts or complete facsimiles of all known Manuscripts, and to endeavour to trace other copies of the “Old Charges,” than to discuss questions of orthography.

Whilst these Reproductions are being prepared and published, competent Brethren should be comparing the various Versions, as well as testing their statements and regulations by the light of general History, so as eventually to enable the Craft to possess reliable information, as far as possible, as to the character of the original operative Masonic Constitutions of English origin, and the why and wherefore of the numerous changes effected during the past five or more centuries, as well as how far these Rolls were actually accepted as the authoritative and working Laws of the Ancient Fraternity.

W. J. HUGHAN,  
PT. S. M. IX°.

“DUNSCORE,” TORQUAY,  
JANUARY 5TH, 1894.



An Anagram upon y<sup>e</sup> Name of Masonrie &  
Richard Road to his friend Joseph Laughton  
his Art of Masonrie as followeth

Much might be said of the Noble Art -  
A Craft y<sup>t</sup> worth esteeming in each part  
Sundry Nations Nobles & their Kings all  
Oh how they sought its worth to know  
Nimrod & Solomon y<sup>e</sup> wisest of all men  
Reasoned to know this Science then -  
He say no more Least by my shallow verses I  
Endeavouring to praise should blamish Masonrie

## The Constitutions - of Masonrie -

The might of the father of heaven with  
wisdom of y<sup>e</sup> blessed son through the grace of god and  
goodness of y<sup>e</sup> holy Ghost that be three persons in one  
godhead be with us all our undertaking and give us grace  
so to govern us here in this Life if we may come to his

blessing yt never shall have ending. And good brethren  
 and fellows our purpose is to tell you how and in what  
 Manner this worthy Science of Masonrie was first begun  
 and afterwards how it was found by worthy Kings and  
 Princes and many other worshipfull men and also  
 and also to them yt be here we will declare the Charge  
 of every free Mason to keep sure in good faith and there  
 fore take good heed thereto it is well worthy to be kept  
 well for yt Science is Ancient For there be seven liberal  
 Sciences of the which is one and yt Names of yt Sciences  
 be these first Grammar that teacheth a man to speake  
 truly and wrold truly the second Rhetorick and yt teacheth  
 a man to speake fair and plaine and in subtil terms the  
 third Dialotick or Logick and that teacheth a man  
 to discern truth from falsehood and yt fourth is  
 Arithmetick and yt teacheth a man to reckon or  
 Accompt all manners of Numbers and yt fifth is Geometrie  
 and yt teach a man to mete all measures of grounds and of  
 all other things of yt which is ground of Masonrie and  
 yt sixth is Calles Musick and that teacheth a man  
 yt Science of Long Viol tongue or Organ harp or trumpet  
 and yt seventh Science is called Astronomie and yt  
 teacheth a man to know yt Course of the sun Moon  
 and Stars those be yt seven liberal Sciences of which  
 seven be all ground in one that is to say Geometrie  
 for by this may a man know yt Science of worke  
 as founded by Geometrie so Geometrie teacheth most

Measure pondration and wright of all manner of things  
 on earth for there is no man yt worketh but by some measure  
 or weight and this is Geometrie And Merchants and all Crafts  
 men and all other of y<sup>e</sup> seven sciences Especially y<sup>e</sup> plow  
 and tiller of Ground and all manner of Foods planters of  
 Vinyards Sowers of fruite and so fur in Grammar —  
 Rhetorick or Astronomie nor in any of all y<sup>e</sup> liborall  
 sciences can any man finde more or measure without —  
 Geometrie no thinks yt this science Geometrie is most —  
 worthy and foundeth all others But now I shall tell  
 you how these worthy sciences was first begotten before  
 Noahs flood there was a man Called Lameck as it is —  
 written in y<sup>e</sup> Scripture in y<sup>e</sup> 4 Chapter of Genesis and  
 this Lameck had two Wives the one Named Noah by whom  
 he had two sons y<sup>e</sup> one named Tuball and y<sup>e</sup> other Tubal  
 and his other Wife was Called Zillah by whom he had one  
 son named Tuball Caine and one daughter named Naamah  
 and these four children founded y<sup>e</sup> begining of all y<sup>e</sup> —  
 sciences <sup>in which y<sup>e</sup> first tuball found experience</sup> of Geometrie and he was a keeper of flocks and  
 Land in y<sup>e</sup> field as it is noted in y<sup>e</sup> Chapter afore said and  
 his brother tubal found out y<sup>e</sup> science of Musick and  
 y<sup>e</sup> third brother Tubal Caine found out y<sup>e</sup> science of  
 Smith Craft of Gold & Silver bras Iron and Steel and  
 y<sup>e</sup> daughter found y<sup>e</sup> Art of Weaving and these persons  
 knowing Right well yt god would take vengeance for sin  
 either by fire or water therefore they writt —  
 these severall sciences they had found in two Pillars

of Stone that they might be found after Noahs flood—  
 and y<sup>e</sup> one Stone was Marble because itt would nott burn  
 2 with fire and y<sup>e</sup> other Called Stones because itt would  
 nott burne drown'd with water Now our Intent is to tell  
 how these Stones were found in which these Sciences were  
 written the Ancient Hermarnos which was after called  
 Hermos had a Cub his son y<sup>e</sup> which Cub was son thatt  
 was Noahs son the Hermarnes Called Hermos y<sup>e</sup> father  
 of wife men he found one of these Pillars of Stone and  
 he found y<sup>e</sup> Sciences writen thereon and he taught them  
 to other men And att building of Tower of Babell there  
 was masonrie att first much esteemed and y<sup>e</sup> king of babylon  
 and y<sup>e</sup> king of babylon who was Called Nimrod was a  
 Mason himself & loved well Masonrie and when y<sup>e</sup>  
 City of Nineve he Cousin and other Cities y<sup>e</sup>  
 East shoud be builded Nimrod y<sup>e</sup> king of babylon  
 sent thither Masons at y<sup>e</sup> Request of y<sup>e</sup> king of  
 Nineve and when he sent them forth he gave them  
 A Charge on this Manner y<sup>e</sup> they shoud be true  
 one to another and y<sup>e</sup> they shoud love well one  
 another and they love thaire Lord truly for  
 thaire pay so y<sup>e</sup> the Master may have pay and  
 all y<sup>e</sup> belonoth unto him and ther More Charges  
 he gave them and this was y<sup>e</sup> first time y<sup>e</sup> over  
 any mason had a Charge of his Craft Moreover  
 Abraham and Sarah his Wife went into Egitt—

Stragthoro be taught y<sup>e</sup> Sciences to y<sup>e</sup> Egyptians  
 & he had a worthy Scholar named Euclid and he  
 Learnd Right well and was Master of all y<sup>e</sup> Sciences  
 Liberal & in his days it befall y<sup>e</sup> Lords and States of  
 this Land had so many sons and daughters by thore wives  
 and one by thore Concubines for y<sup>e</sup> Land of it hold  
 Land and plentious in generations and they had nott  
 it Compitons & politions of Estate withall to maintain  
 thore Children for whome they took much Care  
 and y<sup>e</sup> King of y<sup>e</sup> Land caused this a great Councell  
 and Summoned it parlyment to Consult how he might  
 provide for thore Children wheron to Live Honestly  
 of Gentlemen and they thought they Coult No Manner  
 of good way then that made a proclamation throughout  
 all y<sup>e</sup> Realm if y<sup>e</sup> there wear any y<sup>e</sup> Coult inform  
 them if he shoul Come then and he shoul be well waged  
 for his travell so thatt he shoul houlthimself Satisfio  
 after this proclamation was Made Came this worthy  
 Clerk Euclid and said to y<sup>e</sup> King and to his Nobles if you  
 will Except o<sup>f</sup> me to teach Instruct and govern your  
 Children in y<sup>e</sup> lover Sciences whereby they might  
 Live Honestly of Gentlemen I will doe it upon Con  
 dition you will grant me and them a Commesior y<sup>t</sup>  
 I may have power to use them after the manner this  
 Science ought to be used which y<sup>e</sup> King and all the  
 Councell granted him and bator the Commesior and then this  
 worthy Doctor took to him the Lords sons and taught them  
 y<sup>e</sup> Science of Geometrie in practice to worke in Stone

all manner of worthy work yt belongeth to buildings -  
 Casels temples Churches Towers Mannors all manner  
 of buildings he gave them in Charge on this manner  
 first yt they shoud be true to thore King and y<sup>e</sup> Lord  
 yt they serve and yt shoud love well one another  
 and that they shoud be true one to another and yt they  
 shoud call one another hel fellow or hel brother and not  
 hel servant or slave or other foule Names and yt they  
 shoud truly deserve thore pay of thore Lord they serve and  
 yt the shoud ordaine y<sup>e</sup> wiser of them to be Master neither  
 to Chuse for Love or affection or greatnes or Riches to  
 lett any yt hath not sufficient Skill or knowledge and  
 cunning in y<sup>e</sup> worke to be Master of y<sup>e</sup> worke thereby y<sup>e</sup>  
 Master may be well served and they exoraced and also  
 yt they shall call y<sup>e</sup> Governor of y<sup>e</sup> worke Master during  
 y<sup>e</sup> time they work with him and other more Charges which  
 y<sup>e</sup> to long here to toll and to all these Charges he made them  
 swear of great Oath yt men y<sup>e</sup> in y<sup>e</sup> time an  
 provided for them reasonable pay or WAGES yt they might  
 live honestly thereby and also yt they shoud come and  
 assemble them selves together once every yeare to Consult  
 how they might worke for thore Lords profit and thore  
 profit and to correct whithin themselves him yt trespassed  
 against y<sup>e</sup> science and thus wal y<sup>e</sup> science grounded there  
 and y<sup>e</sup> worthy Master Euclid wal y<sup>e</sup> first yt gave it y<sup>e</sup>  
 Name of Geometry which is now calld Mathewie throughout  
 all the Nation and after that when y<sup>e</sup> Children of Israel

into y<sup>e</sup> Land of Bohos which y<sup>e</sup> Now called Jury King David  
 begun y<sup>e</sup> temple which is now called templum domini and is  
 named with y<sup>e</sup> temple of Jerusalem and y<sup>e</sup> said King David  
 Loved well Masons and charged them much and gave them good  
 wages and he gave them both Charges and Manners as he had  
 learned in Egypt given formerly by Euclid and other More  
 Charges which you shall hear afterwards and after y<sup>e</sup> decease  
 of King David Solomon he finished out the temple y<sup>e</sup> his father  
 had begun and he sent for Masons out of Divers Countries and  
 Lands and gathered them together he y<sup>e</sup> he had scarce thousand  
 workers of Stone which is all named Masons and he chose out  
 of them 3 thousand y<sup>e</sup> were ordained Masters and governors of  
 his work And furthermore there was a King of Another Region  
 y<sup>e</sup> men called Hiram and he Loved King Solomon well and he  
 gave him timber to his work and he had a son named Amos  
 and he was a master of Geometry and he was Chief Master of all  
 graveings and Carvings and of all his Masons and Masonrie  
 as appears in y<sup>e</sup> Scripture in y<sup>e</sup> 1 booke of Kings and y<sup>e</sup> 5 Chap  
 and this Solomon Confirmed both Charges & manners y<sup>e</sup> his  
 father had given to Masons and thus was this Science of Masonry  
 Confirmed in y<sup>e</sup> Cuntry of Jury and in y<sup>e</sup> City of Jerusalem  
 and in many other Cuntries Curious Craftmen walked about  
 full wits and bred themselves into Divers Cuntries some to  
 learn more Craft and cunning and some to teach them y<sup>e</sup>  
 had little Skill and cunning and it befell y<sup>e</sup> one Mamus -  
 Grecus y<sup>e</sup> had been at y<sup>e</sup> building of Solomons temple came  
 into France and there he taught y<sup>e</sup> Sciences of Masonrie

to men of France and there was one of y<sup>e</sup> Royall Line of  
 France named Charles Martial and he was a man y<sup>t</sup>  
 loved well such a Craft and he drew to this Nameus Grecus  
 above Iawd and he learned of him y<sup>e</sup> Craft and took upon him  
 y<sup>e</sup> Charge and Manner and afterwards by y<sup>e</sup> providence of God  
 he was elected King of France and when he was en y<sup>e</sup> Scale  
 he took upon him to make men Masons which before there  
 was none and gave them both y<sup>e</sup> Charges and y<sup>e</sup> Manners and  
 good pay as he had learned from other Masons and also confirmed  
 y<sup>e</sup> Charge from year to year to hold there ascomble where  
 they would and charged them much and thus this Came this  
 famous Craft into France England in all this time stood  
 void of Masons especially for any Charge imposed upon y<sup>e</sup> Science  
 untill St Albons time and in his dayes y<sup>e</sup> King of England  
 being then a pagan wald y<sup>e</sup> town of St Albons about this  
 St Albons was a worthy knight and Howard of y<sup>e</sup> Kings  
 household and had y<sup>e</sup> governor of y<sup>e</sup> Realm and also y<sup>e</sup> governing  
 of y<sup>e</sup> said towns walls and he loved well Masons and charged  
 them right Much and made their pay right good Considering  
 how Wages and other things stood therefore he gave them  
 2<sup>s</sup> and 6<sup>d</sup> a week and 3<sup>d</sup> for their stonefinch and before y<sup>e</sup>  
 time throughout all this Land a Mason had built a very  
 Hoay untill St Albons advanced itt as above said and  
 procured a Charter King and his Councill wherby  
 to hold generall Councill and gave itt a Name of Monke  
 and thereatt he was himself hopping to make men masons

and gave them of Charge which you shall heere after heare butt it -  
 hapned shortly after y<sup>e</sup> Death of St Moons y<sup>t</sup> there drog great  
 Wars in Normand which came out of diverse Nations soe y<sup>t</sup> the  
 good order of Masons was destroyed untill y<sup>e</sup> days of King Alfred  
Stone whose wal. & worthyest King of Englande and brought this  
 Land into good Rest and peace builded many great workes and Allys  
 and Towers and other Manner of buildings and loved well Masons and  
 he had a son Named Edwin and he loved Masons much more then  
 his father and he wal. a great practitioner in Geometrie and he  
 thought to Commune with Masons and to Learn of them Skill and  
 Cunning and afterwards for Love he boare to Masons and to their  
 \*Service he wal. Made of Mason himself and he procured for them  
 of his fath<sup>r</sup> a Charter and Commission to hold every year an  
 Assise where ever they woulde w<sup>ch</sup> y<sup>e</sup> Town of Englande to correct  
 within themselves y<sup>e</sup> trespasses and fautes y<sup>t</sup> were don within y<sup>e</sup>  
 Craft and he himself held an Assise att York and there he  
 made Masons and gave them y<sup>e</sup> Charge & taught them y<sup>e</sup> Manner  
 and Commandes of Rule to be kept over after and toke for them  
 y<sup>e</sup> Charter to keep and also gave orders y<sup>t</sup> it shoulde be renewed  
 from King to King and when y<sup>e</sup> Assise wal. gathered together  
 he made proclamation y<sup>t</sup> all att oute Masons or young y<sup>t</sup> had  
 any writings or understandings of y<sup>e</sup> Charge or of y<sup>e</sup> marness  
 Concerning y<sup>e</sup> Services y<sup>t</sup> were made before in this Land or in  
 any other they shoulde bring them forth and when they had oved  
 and examined thore they found some in french some in greek  
 and some in English and some in other Languages and y<sup>e</sup>  
 contents and Meaning of them wal. found out and he had made a  
 Booke thore of how they Craft wal. found out and he himself  
 gave command y<sup>t</sup> they shoulde be Read or Told when y<sup>e</sup> any  
 mason shoulde be made and to give them y<sup>e</sup> Charge and forme

y<sup>e</sup> Day to this day y<sup>e</sup> manners of Masons have been kept  
 and observed in y<sup>e</sup> form as well as men might observe and  
 govern itt. Moreover att severall Combes and dis-  
 tions of severall things in y<sup>e</sup> Charge ordained by y<sup>e</sup> best  
 stoupe of masons and fellows every man y<sup>e</sup> y<sup>e</sup> masons  
 take good heed to these Charges y<sup>e</sup> he should himself before god  
 y<sup>e</sup> he find himself guilty of any of these Charges and in particu-  
 larly y<sup>e</sup> y<sup>e</sup> are to be Charged take good heed y<sup>e</sup> ye may keep  
 those Charges Right well for it is perillous and great thing  
 for a man to forswear himself upon y<sup>e</sup> holy Scripture. The  
 First Charge is y<sup>e</sup> he or thou be true to man and god  
 and y<sup>e</sup> holy Church and y<sup>e</sup> use neither Error nor Heresie accor-  
 to your own understanding or dishonour wisdom teaching &  
 also y<sup>e</sup> he shall be true to man & bear true allegiance to y<sup>e</sup>  
 King of England without any treason or falshod if you none of  
 any treason y<sup>e</sup> you should itt privily if you may or otherwise  
 y<sup>e</sup> King and his Councill of itt delivering itt to y<sup>e</sup> Magistrates  
 and also ye shall be true one to another it is to say every Mason  
 of y<sup>e</sup> Craft of Masonrie y<sup>e</sup> be allowed Masons you should do to  
 them as you would they should do to you y<sup>e</sup> you keep truly  
 y<sup>e</sup> Councill of y<sup>e</sup> Lodge and Chamber and all other Councill  
 which ought to be kept by y<sup>e</sup> way of Masonrie and y<sup>e</sup> also you  
 shall up to the best but keep your self true and also you shall be  
 true to the Master you serve truly to his profit & advantage  
 promoted and furthered and also you shall call Masons your  
 brethren or fellows but not any other fowle Names also you  
 shall not take in dwell any of your fellows wifes nor

unlawfully before his daughter or servant or putt him to any  
 discredit and also if you pay truly for your meate and trench  
 where you goe to table and if you do nott any thing whereby if  
 Craft may be scandalized or disgraced these be the Charges in  
 generall which belongeth to every fre mason to keep both off  
 and fellows Now Come to rehearse certain other Charges  
 singularly for M<sup>rs</sup> and fellows if no master shall take upon him  
 any Lords work or any other mans work except he know himself  
 to be of sufficient Skill and cunning to perform if same be  
 if the Craft thereby receive no stander or discredit butt if  
 if Lord may be well served and have his work sufficiently  
 done & also if no Master take any work at unreasonable  
 Rates butt so Reasonable if the Lord or owner be truly served  
 with his own goods & and if the Master to live honestly  
 thereby and to pay his fellows truly their wages as if manner  
 is and also if no Master or fellow shall supplant another  
 of his work if it be to say if any Master or fellow have taken  
 any work to do & therefore stand if master of if work if  
 shall nott putt him out of itt unless he be unable of Skill or cunning  
 to perform if same to if end And also if no master or fellow  
 shall take any Apprentice under if term of seven years and  
 thatt such an apprentice sufficiently able of body and sound of  
 his Limbs and also of good birth free birth no chian butt  
 seconded of a true and honest Kindred & no bondman and  
 also if no Mason take any apprentice unless he have suffi  
 cent occupation to employ 2 or 3 fellows att if Least  
 And also if no master or fellow shall take over another Mans  
 head any Lords worke from his fellow Mason if way wont

to work journey worke those also if every Master shall give  
 wages to his fellows according as his worke deserves if he  
 be nott rewarded by self worke and also if none shall stand  
 another behind his back whereby he may lose his good name  
 or worldly riches and also if no fellow within of Lodge  
 or without shall stand or misbehave another without of  
 cause And also if every Mason shall reverence his eldest  
 brother and put him into honour and also if no Mason  
 shall be at common play of Cards or dice or any other un-  
 Lawfull Game whereby if scorne may be disgraced And also  
 if no fellow at any time go from his fellow of y<sup>e</sup> Lodge into  
 any town adjoining except he have a fellow with him to  
 witness if he in honest place and Civill Company -  
 and every Master or fellow shall come to y<sup>e</sup> Assemble  
 of Masons if it be within fifty miles of if they have any  
 warning of itt & if he or they have trespasses Against y<sup>e</sup>  
 Craft all such trespassing shall stand thereat the sword or  
 Arbitration of y<sup>e</sup> Mason and they to make them accord  
 and if they cannot agree there then goe to y<sup>e</sup> common  
 Law & also if no master or fellow make any mould hull or  
 square for any Laver or sell any Laver within y<sup>e</sup> Lodge -  
 or without to have any Mould Stones & if every mason shall  
 Exercise strange fellows when they come out of other  
 Countreys and sett them on worke if he can if y<sup>e</sup> manner  
 is Viz if he have no stone or Mould in y<sup>e</sup> place he  
 shall refresh him with Money to supply his Want untill  
 he come at y<sup>e</sup> next Lodge and also if every Mason -

That doe his worke truly and nott thoughtly for his pay  
 butt to serve his Lord truly for his wages & also yt every  
 Mason shall finish and make an end of his worke whether  
 it be by tax or by torey by measure or by day if he  
 have his pay and all other Covenants performed to him  
 by y<sup>e</sup> Lord of y<sup>e</sup> worke according to y<sup>e</sup> Bargaine These  
 Charges if we have rehearsed to you & to all other  
here present which belonget to Mason you shall well  
 and truly keep to your power so help you God and  
 by y<sup>e</sup> Contents of that Booke.

---

Come all you Masons hear what I doe say  
 Hear is it Strict Account for you this day  
 Pray munde and keep what you heard before  
 Before you binde your self in Wood Lock there  
 Pray Call to munde whatt Charge you have in hand  
 Then Not say you des nott understand  
 for it is it y<sup>e</sup> Cannott be kept to suor  
 With all y<sup>e</sup> men y<sup>e</sup> will withdure  
 Wherewith take care y<sup>e</sup> will wite toans to then  
 Left you be betrayed by some false harted men  
 The self of Kings and Princes will thus undurgo  
 To then y<sup>e</sup> self of Masons we know  
 Let us follow y<sup>e</sup> Rule as they have don before  
 To have y<sup>e</sup> share of Jewel then I doore

For it is and told yea and anointe onto thine  
 for why we know yf of mason was made of King  
 yf of mason or of brother some Reliof of crave  
 so Nott Requite him Lik unto of have  
 You know yf Charge yf we hard all Over  
 that we mus be kind one to another

---

The first Charge  
 provoke no body ~  
 Mock no body ~  
 Swear Nott ~  
 Jespraise No body  
 Be against No body  
 Nothing if Long Lifting

---

N. O. D. all Charge hear Mentioned  
 or in thy power  
 N. O. D.





An Anagram upon y<sup>e</sup> Name of Masonrie  
 Richard Stead <sup>1</sup> to his freind Joseph Claughton  
 upon his his Art of Masonrie as followeth



|   |   |
|---|---|
| M | Much might be Said of the <sup>2</sup> Noble Artt                 |
| A | A Craft y <sup>ts</sup> <sup>3</sup> worth esteeming in each part |
| S | Sundry Nations Nobles & their Kings also                          |
| O | Oh how they Sought its worth to know                              |
| N | Nimrod & Solomon y <sup>e</sup> wifest of all men                 |
| R | Reasoned <sup>4</sup> to know thif Science then                   |
| I | Ile Say no more Leaft by my Shallow verses I                      |
| E | Endeavouring to praife Should blemish Masonrie                    |

## The Constitutions of Masonrie

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The might of the father of heaven with wisdom  
 of y<sup>e</sup> blefsed fon through the grace of god and goodnefs of  
 y<sup>e</sup> holy Ghost that be three perfons in one godhead be with  
 uf att our undertakeing <sup>5</sup> and give uf grace so to govern us  
 here in thif Life y<sup>t</sup> we may come to hif

blefing y<sup>t</sup> never shall have ending **And** good brethren and  
 fellows our porpofe <sup>6</sup> if to tell you how and in whatt Manner  
 thif worthy Science of Masonrie waf first <sup>7</sup> begun and afterwards  
 how itt waf found by worthy Kings and Princes and many other  
 worshipfull men and alfo and alfo to them y<sup>t</sup> be here we will  
 Declare the Charge <sup>8</sup> of every free Mafon to Keep Sure in good  
 faith and there fore take good heed thereto itt is well worthy to  
 be kept well for <sup>9</sup> y<sup>e</sup> Science if Ancient For there <sup>10</sup> Seven liberal  
 Sciences of the which <sup>11</sup> is one and y<sup>e</sup> Names of y<sup>e</sup> <sup>12</sup> Sciences be  
 thefe first **Grammer** that teacheth A man to Speack truly and  
 write truly the second **Rhetorick** and y<sup>t</sup> teacheth A man to Speak  
 fair and plaine and in Subtill terms the third **Dialetick or Lodgick**  
 and thatt teacheth A man to discern truth from falshood and  
 y<sup>e</sup> fourth is **Arithmetick** and y<sup>t</sup> teacheth A man to Reckon or  
 Accompt all manners of Numbers and y<sup>e</sup> fith is Geomitrie and  
 y<sup>t</sup> teach A man to mete all meafure of grounds and of all other  
 things of y<sup>e</sup> which <sup>13</sup> is grounded Masonrie and y<sup>e</sup> Sixh is Caled  
**Musick** and thatt teacheth A man y<sup>e</sup> science of Long Viol <sup>14</sup>  
 tongue or Organ harp or trumpit and y<sup>e</sup> Seventh Science is  
 called **Astronomie** and y<sup>t</sup> teacheth A man to know y<sup>e</sup> Courfe  
 of the fun Moon and Stars these be y<sup>e</sup> Seven liberall Sciences  
 y<sup>e</sup> which Seven be all grouned <sup>15</sup> in one that is to Say Geomitrie  
 for by thif may A man know <sup>16</sup> y<sup>e</sup> Efence of worke as founded  
 by geomitrie So Geomitrie teacheth Meet

Measure ponderation and weight of all manner of things on earth for there is no man y<sup>t</sup> worketh <sup>17</sup> but <sup>18</sup> by Some mesure or weight and thif is Geomitrie And Merchants and all Crafts men and all other of y<sup>e</sup> Seven Sciences Especially y<sup>e</sup> plower and tiller of Ground <sup>19</sup> and All manner of Seeds planters of Vinyards Setters of fruite and so <sup>20</sup> fur in Grammer Rhetorick or Astronomie nor in any of all y<sup>e</sup> <sup>21</sup> liberall Sciences can any man finde mete <sup>22</sup> or measure without Geomitrie me thinks y<sup>t</sup> thif science Geomitrie is most worthy and foundeth all others But now I Shall tell you how thefe worthy Sciences waf first begotten before Noahs flood there waf A man Called Lameck <sup>23</sup> af itt is written in y<sup>e</sup> Scripture in y<sup>e</sup> 4 Chapter of Genesis and thif Lameck had two Wives the one named Adah by whom he had two fons y<sup>e</sup> one named Tabell <sup>24</sup> and y<sup>e</sup> Other Jubell <sup>25</sup> and hif Other Wife waf Called Zillah by whom he had one Son named Tubell Caine <sup>26</sup> and one Daughter named Naamah and thefe four children founded y<sup>e</sup> begining of all y<sup>e</sup> Sciences in y<sup>e</sup> world y<sup>e</sup> first tabell <sup>27</sup> found y<sup>e</sup> Science of Geometrie and he waf A keeper of flocks <sup>28</sup> and Land in y<sup>e</sup> feild as itt is noted in y<sup>e</sup> Chapiter aforeSaid and hif brother tuball <sup>29</sup> found out y<sup>e</sup> Science of Musick <sup>30</sup> and y<sup>e</sup> third brother Tuball Caine found out y<sup>e</sup> Science of Smith Craft of Gold & Silver braf Iron and Steell <sup>31</sup> and y<sup>e</sup> Daughter found y<sup>e</sup> Art of Weaving and thefe persons knowing Right well y<sup>t</sup> god would take vengeance for Sin either by fire or water therefore therefor they writt their Severall Sciences they had found in two **pillars**

of Stone that they might be found after Noahs <sup>32</sup> flood and y<sup>e</sup> one Stone was Marble because itt would nott burn with fire and y<sup>e</sup> other Called Sternes <sup>33</sup> because itt would nott Drownd drownd with water Now our Intent is to tell how <sup>34</sup> thefe Stones were found in which thefe Sciences were written the Ancient Hermarnes <sup>35</sup> which waf after called Herms <sup>36</sup> had A Cub <sup>37</sup> hif Son y<sup>e</sup> which Cub <sup>38</sup> waf Sem <sup>39</sup> that was Noahs Son the Hermarnes Called Hermes y<sup>e</sup> father of wife men <sup>40</sup> he found one of thefe 2 **Pillars** of Stone and he found y<sup>e</sup> Sciences written thereon <sup>41</sup> and he taught them to other men And att building <sup>42</sup> of Tower of babell <sup>43</sup> there was masonrie att first much esteemed and y<sup>e</sup> king of babylon <sup>44</sup> and y<sup>e</sup> king of babylon who waf Called Nimrod waf a Mason himfelf and Loved well Masonrie <sup>45</sup> and when y<sup>e</sup> Citty of Ninivie <sup>46</sup> hif Coufin <sup>47</sup> and other Cittys of y<sup>e</sup> East Should be builded Nimrod y<sup>e</sup> king of babylon Sent thither <sup>48</sup> Masons at y<sup>e</sup> Request of y<sup>e</sup> king of Ninive <sup>49</sup> and when he Sent them forth he gave them A Charge on thif Manner y<sup>t</sup> they Should be true one to another and y<sup>t</sup> they Should Love well one another and <sup>50</sup> they Serve theire Lord truly for theire pay So y<sup>t</sup> the Master may have pay and all y<sup>t</sup> beloneth <sup>51</sup> unto him and Other More <sup>52</sup> Charges he gave them and thif waf y<sup>e</sup> first time y<sup>t</sup> ever any Maſon had A <sup>53</sup> Charge of hif Craft Moroever Abraham and Sarah hif Wife went into Egitt <sup>54</sup>

And there he taught y<sup>e</sup> 7 Sciences to y<sup>e</sup> Egiptians & he had A Worthy Sholar named Euclid<sup>55</sup> and he Learned Right well and waf Master of all y<sup>e</sup> 7 Sciences Libberall & in hif Days itt befell y<sup>t</sup> y<sup>e</sup> Lords and States of thif Land had So many Sonf and Daughters by theire wives and Some by their Concubines for y<sup>e</sup> Land if A hott Land and plentioufe in<sup>56</sup> generations and they had Nott A Compitent & petitions of Estate<sup>57</sup> withall<sup>58</sup> to maintain theire Children for whome<sup>59</sup> they tooke much Care and y<sup>e</sup> king of y<sup>t</sup> Land caufed thif<sup>60</sup> A great Counsell and Summond A parliment to Confult how the<sup>61</sup> Might provide for their Children whereon to Live Honestly af Gentlemen and they thought they Could No Manner of good way<sup>62</sup> then they made A proclamation throughout all y<sup>e</sup> Realm y<sup>t</sup> if there wear any y<sup>t</sup> Could inform them<sup>63</sup> y<sup>t</sup> he Should Come then<sup>64</sup> and he Should be well waged for hif travell So thatt he Should hould himSelf Satisfied after thif procCalamation waf Made Came thif worthy Clerk Euclid and Said to y<sup>e</sup> King and to hif Nobles if you will Except<sup>65</sup> of me to teach Instruct and govern your Children in y<sup>e</sup> 7 Seven Sciencese whereby they might Live Honestly af Gentlemen I will doe itt upon Condition<sup>66</sup> you will grant me and them A Commifion y<sup>t</sup> I may have power to ufe<sup>67</sup> them after the manner thif Science ought to be ufeed<sup>68</sup> which y<sup>e</sup> king and all the Counsell granted him and Sealed the Commefion and then thif worthy Doctor tooke to him thefe<sup>69</sup> Lords Sons and taught them y<sup>e</sup> Science of Geomitrie in practice<sup>70</sup> to worke in Stone

all manner of worthy work y<sup>t</sup> belongeth to builings Caseles  
temples Churches Towers Manners all manner of buildings <sup>71</sup> he  
gave them in Charge on thif manner <sup>72</sup> first y<sup>t</sup> they Should be  
true to their King and y<sup>e</sup> Lord y<sup>t</sup> they Serve and y<sup>t</sup> <sup>73</sup> Should  
Love well one another and that they Should be true one to another  
and y<sup>t</sup> they Should Call one another hif fellow or hif brother and  
nott hif Servant or Slave <sup>74</sup> or other foule Names and y<sup>t</sup> they  
Should truly Deserve their pay of their Lord <sup>75</sup> they Serve and  
y<sup>t</sup> the <sup>76</sup> Should ordaine y<sup>e</sup> wifest of them to be Mafter <sup>77</sup> neither  
to Chuse for Love or affection or greatnefs <sup>78</sup> or Riches to Sett  
any y<sup>t</sup> hath nott Sufficient Skill or knowledge <sup>79</sup> and Cunning in  
y<sup>e</sup> worke to be Master of y<sup>e</sup> work Wherby y<sup>e</sup> Master may be evill  
Served and they difgraced and also <sup>80</sup> y<sup>t</sup> they Shall Call y<sup>e</sup>  
Governor of y<sup>e</sup> worke Master During y<sup>e</sup> time they work with him  
and other More Charges which if to Long here to tell and to all  
these Charges he made them Swear A great **Oath** y<sup>t</sup> men used in  
y<sup>t</sup> time an ordeined for them reasonable pay or **Wages** y<sup>t</sup> they  
might Live Honestly thereby and also y<sup>t</sup> they Should Come and  
Asemble them Selves together once every yeare to Consult how  
they might <sup>81</sup> worke for their Lords profit and their <sup>82</sup> Creditt  
and to Correct within them Selves him y<sup>t</sup> trespassed aganst y<sup>e</sup>  
Science and thuf was y<sup>e</sup> Science Grounded there and y<sup>t</sup> worthy  
Master Euclid was y<sup>e</sup> first y<sup>t</sup> gave itt y<sup>e</sup> Name of Geomitry which  
is now Caled Maçonrie throughout all thif Nation and after that  
when y<sup>e</sup> Children of Israell

into y<sup>e</sup> Land of Behes<sup>83</sup> which if Now Called Jury<sup>84</sup> king **David** begun<sup>85</sup> y<sup>e</sup> temple which is now Called templum Domini<sup>86</sup> and is named with uf y<sup>e</sup> temple of Jerusalem and y<sup>e</sup> Said king David Loved well Mafons and Charged<sup>87</sup> them much and gave them good wagese and he gave them both<sup>88</sup> Charges and Manners as he had Learned in Egipt<sup>89</sup> given formerly by Euclid and other More Charges which you Shall hear afterwards and after y<sup>e</sup> Deceace of king David Solomon hif Son finifed outt the temple<sup>90</sup> y<sup>t</sup> hif father had begun and he Sent for Mafons out of Divers Countryes and Lands<sup>91</sup> and gathered them together Soe y<sup>t</sup> he had 4 Scoare<sup>92</sup> thousand workers of Stone which is all named Mafons<sup>93</sup> and he Choose out of them 3 thousand y<sup>t</sup> were ordaind<sup>94</sup> Masters and governors of hif work **And** furthermore there waf A king of Another Region y<sup>t</sup> men Called Hieram and he Loved King Solomon well and he gave him timber to hif work and he had A son named **Amon** and he waf A master of Geomitry and he waf Cheife Master of all graveings<sup>95</sup> and Carvings and of all his Mafons and Masonrie as Appears in y<sup>e</sup> Scripture in y<sup>e</sup> 1 booke of kings<sup>96</sup> and y<sup>e</sup> 5 Chap and thif Lolomon<sup>97</sup> Confirmed bothe Charges & manners y<sup>t</sup> his father had given to Mafons and thus waf this<sup>98</sup> Science of Masonry Confirmed in y<sup>t</sup> Cuntry of Jury<sup>99</sup> and in y<sup>e</sup> Citty of Jerusalem and in many other Cuntrys<sup>100</sup> Curious Craftmen walked About full wide and Spred themselves into Divers Cuntrys Some to Learn more Craft and Cunning and Some to teach them y<sup>t</sup> had Littele Skill and Cunning and itt befell y<sup>t</sup> one Namus Grecus<sup>101</sup> y<sup>t</sup> had been att y<sup>e</sup> bulding of Solomons temple<sup>102</sup> came into **France** and there he taught y<sup>e</sup> Science of Masonrie

to men of france and there waf one of y<sup>e</sup> Royall Line of france named **Charles Martiall** <sup>103</sup> and he was A man y<sup>t</sup> Loved well Such A Craft and he Drew to this Namus Grecus <sup>101</sup> above Saide and he Learned of him y<sup>e</sup> Craft and tooke upon him y<sup>e</sup> Charge and Manner and afterwards by y<sup>e</sup> providence of god he waf elected King of france and when he waf in y<sup>t</sup> State <sup>104</sup> he tooke upon him to make men Mafons <sup>105</sup> which before there waf None and gave them both y<sup>e</sup> Charges and y<sup>e</sup> Manners and good pay af he had Learned from other Mafons and alfo Confirmed y<sup>e</sup> Charge <sup>106</sup> from year to year to hould there <sup>107</sup> Asembly wheare they would and Charged them much <sup>108</sup> and thus thus Came thif famous Craft into france **England** in all thif time Stood Void of Mafons Especially <sup>109</sup> for any Charge impofed upon y<sup>e</sup> Science untill **S<sup>t</sup> Albons** <sup>110</sup> time and in hif Dayes y<sup>e</sup> king of England being then A pagan waled y<sup>e</sup> town of S<sup>t</sup> Albons About <sup>111</sup> thif S<sup>t</sup> Albons waf A worthy Kinght and Steward of y<sup>e</sup> Kings househould and had y<sup>e</sup> governer <sup>112</sup> of y<sup>e</sup> Realm and alfo y<sup>e</sup> Ordering of y<sup>e</sup> Said towns wales <sup>113</sup> and he Loved well Mafons and Charged <sup>114</sup> them Right Much and Made their pay Right good Considering how **Wages** and other things Stood then for he gave theme 2<sup>s</sup> and 6<sup>d</sup> A week and 3<sup>d</sup> for their Nonefinch <sup>115</sup> and before y<sup>t</sup> time throughout all this Land A Mason had butt A Peny A day untill S<sup>t</sup> Albons Avanced itt af AboveSaid and procucerd <sup>116</sup> A Charter <sup>117</sup> **King** and hif Counsill wherby to hould generall Counsell and gave itt A <sup>118</sup> Name of Asembly and thereatt he waf himself helping <sup>119</sup> to make men mafons

and gave them A Charge which you Shall heare after heare butt itt hapened Shortly after y<sup>e</sup> Death of S<sup>t</sup> Albons <sup>120</sup> y<sup>t</sup> there Arofe greatt Wars in **England** which came out of Diverse Nations <sup>121</sup> Soe y<sup>t</sup> the good order of Mafosons was deStroyed untill y<sup>e</sup> Days of **King** AthelStone <sup>122</sup> whose <sup>123</sup> waf A worthy King of England <sup>124</sup> and brought thif Land into good Rest and peace bulded many great works and Abeys and Tower and other Manner of buldings and Loved well Mafons and he had A fon Named Edwin <sup>125</sup> and he Loved Mafons much More then hif father and he waf A great practitioner in Geomitrie and he Delighted <sup>126</sup> to Commune with Mafons and to Learn of them Skill and Cunning and afterwards for Love he boare to mafons and to their Science he was Made A Mafon himSelf and he procured for them of hif fathe <sup>127</sup> A Charter and Commifion to hould every year an ASemble <sup>128</sup> wherefoever they would in y<sup>e</sup> Relm of England to correct <sup>129</sup> within themSelves y<sup>e</sup> trespases and faults <sup>130</sup> y<sup>t</sup> were don within y<sup>e</sup> Craft and he himSelf held an ASemble **att York** and there he made Mafons and gave them y<sup>e</sup> Charge & taught them y<sup>e</sup> Manner and Commanded y<sup>t</sup> Rule to be kept ever after and toke for them y<sup>e</sup> Charter to keep and alfo gave orders y<sup>t</sup> itt Should be renewed from king to king and when y<sup>e</sup> ASembly was gathered together he made proclamation y<sup>t</sup> all att ould <sup>131</sup> Mafons or young y<sup>t</sup> had Any Writeings or underStandings of y<sup>e</sup> Charge or of y<sup>e</sup> manners Concerning y<sup>e</sup> S<sup>d</sup> Sciences y<sup>t</sup> were made <sup>132</sup> before in thif Land or in any other <sup>133</sup> they Should bring them forth and when they had vewed and examined theire they <sup>134</sup> found Some in french Some in greek and Some in English and Some in other Languages and y<sup>e</sup> intents and Meaning of them waf found out <sup>135</sup> and he had made A Booke there of how thif Craft waf found outt <sup>136</sup> and he himSelf gave command y<sup>t</sup> they <sup>137</sup> Should be Read or tould when y<sup>t</sup> any mafon Should be made and to give them y<sup>e</sup> Charge and forme <sup>138</sup>

yt Day to this day ye manners of Mafons have been kept and obServed in yt form af well af men might observe and govern itt **And** furthermore att Diverfe ASembles and Adistions <sup>139</sup> of diverfe things in ye Charge ordained by ye beft Advise of maSters and fellows <sup>140</sup> every man yt if A mafone take <sup>141</sup> good heed to thefe Charges yt he Amend himSelf before god if he finde himSelf Guilty of any of thefe Charges and in particuarly ye yt are to be Charged take good heed yt ye may keep thefe Charges Right well for itt is perrillous and great Danger for A man to forswear himSelf upon ye holy Scripture **The First Charge** is yt he or thou be tru to man and god <sup>142</sup> and ye holy Church and ye use Neither Error nor Herrifie <sup>143</sup> according to your own understanding or Difhonour wifemen <sup>144</sup> teaching & also yt he Shall be true lege man <sup>145</sup> & bear true allegiance to ye king of England without any treafon or falshod <sup>146</sup> if you now <sup>147</sup> of any treafon <sup>148</sup> yt you Amend itt privily if you may or elfe wern <sup>149</sup> ye king and his Counsell of itt by Delivering <sup>150</sup> itt to ye Magistrates and alfo ye Shall be true one to another yt is to Say every Mason of ye Craft of Masonrie yt be allowed Mafons you Should do to them af you would they Should Do to you <sup>151</sup> yt you keep truly ye Counsell of ye Lodge and Chamber and all other Counsell which ought to be kept by ye way of Masonrie and yt alfo you Shal use No theft <sup>152</sup> butt kepe your Self true and alfo you shal be true to the Master <sup>153</sup> you Serve truly See hif proffitt & advantage promoted and furthered and alfo you Shall Call Mafons your brethren or fellows butt Nott any other fowl Names <sup>154</sup> alfo you Shall nott take in evill <sup>155</sup> any of your fellows wives nor

unlawfully Desire his Daughter or Servant or putt him to any difcredett and alfo y<sup>t</sup> you pay truly for your meatt and Drinck where you goe to table and y<sup>t</sup> you do nott any thing wherby y<sup>e</sup> Craft may be Scandelized or Difgraced <sup>156</sup> Thefe be the Charges in generall which belongeth to every fre mafon to keep both M<sup>rs</sup> <sup>157</sup> and fellows Now Come I to rehearse certain other Charges Singularly for M<sup>rs</sup> and fellows <sup>158</sup> y<sup>t</sup> no master Shall take upon him any Lords work or any other mans worke except he know himfelf to be of Sufficent Skill And Cunning to perform <sup>159</sup> y<sup>e</sup> Same Soe y<sup>t</sup> the Craft thereby receive no Slander or Difcreditt butt y<sup>t</sup> y<sup>e</sup> Lord may be well Served and have his worke <sup>160</sup> Sufficently Done & alfo y<sup>t</sup> no Master take any worke att unreasonble Rattes <sup>161</sup> butt so Resonable y<sup>t</sup> the Lord or owner be truly Served with hif own goods & and y<sup>t</sup> <sup>162</sup> the Master to live Honestly thereby and to pay hif fellows truly their wages af y<sup>e</sup> manner is and alfo y<sup>t</sup> No Mafter or fellow Shall Supplant another of hif worke y<sup>t</sup> is to Say If any Master or fellow have taken any worke to do & therefore Stand af master of y<sup>e</sup> S<sup>d</sup> worke ye Shall nott putt him outt of itt unlefs he be unable of Skill or cuning to perform y<sup>e</sup> Same to y<sup>e</sup> end And alfo y<sup>t</sup> no mafter or fellowe Shall take any Apprentice under y<sup>e</sup> term of Seven years and thatt Such an apprentice Sufficently able <sup>163</sup> of body and Sound of hif Limbs and alfo of good berth free born no Alian butt Decended <sup>164</sup> of A true and Honest Kindred & no bondman and alfo y<sup>t</sup> No Mafon take any apprentice unlefs he have fufficent occupation <sup>165</sup> to imploy 2 or 3 fellows <sup>166</sup> att y<sup>e</sup> Least And alfo y<sup>t</sup> no master or fellow Shall take over another Mans head any Lords worke from hif fellow Mafon y<sup>t</sup> waf wont <sup>167</sup>

to work journey <sup>168</sup> worke theſe <sup>169</sup> Alſo y<sup>t</sup> every Maſter Shall give wages to hiſ fellows according aſ hiſ work Deſerves y<sup>t</sup> he be nott Deceived by falſ worke and alſo y<sup>t</sup> none Shall Slander Another behinde hiſ back whereby he may Loſe <sup>170</sup> hiſ good name or worldly Riches and alſo y<sup>t</sup> no fellow within y<sup>e</sup> Lodge or without Shall Slander or miſanſwer another without A Cauſe <sup>171</sup> And alſo y<sup>t</sup> every Maſon Shall Reverence hiſ oldeſt brother <sup>172</sup> and put him into honour and alſo y<sup>t</sup> no Maſon Shal be A Common player of Cards or Dice or any other unLawfull Game <sup>173</sup> whereby y<sup>e</sup> Science may be diſgraced <sup>174</sup> And alſo y<sup>t</sup> no fellow att any time go from hiſ fellow of y<sup>e</sup> Lodge into any town adjoining except he have A fellow with him to witneſs y<sup>t</sup> he <sup>175</sup> in honeſt place and Civill Company and every <sup>176</sup> Maſter or fellow ſhall come to y<sup>e</sup> Aſemble of Maſons if itt be within fifty miles of if they have any warning of itt & <sup>177</sup> if he or they have treſpaſed Againſt y<sup>e</sup> Craft all Such treſpaſing Shall ſtand thereatt the Award or Arbytration of y<sup>e</sup> Maſon <sup>178</sup> and they to make them accord <sup>179</sup> and if they cannott agree them then goe to y<sup>e</sup> common Law & alſo y<sup>t</sup> no maſter or fellow make any mould Rule or Square for any Layer <sup>180</sup> or Sett <sup>181</sup> any Layer within y<sup>e</sup> Lodge or withoutt to hew any Mould Stones <sup>182</sup> & y<sup>t</sup> every maſon Shall Exercife <sup>183</sup> Strange fellows when they Come out of other Cuntries and Sett them on worke if he Can aſ y<sup>e</sup> manner is Viz if he have no ſtone or Mould in y<sup>t</sup> place he Shall refreſh him with Money to Supply his Want <sup>184</sup> untill he come at y<sup>e</sup> Next Lodge <sup>185</sup> and alſo y<sup>t</sup> every Maſon

Shal Doe <sup>187</sup> hif worke truly and nott Sleaghtly <sup>187</sup> for his pay  
 butt to Serve his Lord truly for hif wages & alfo y<sup>t</sup> every  
 ' Mafon <sup>188</sup> Shall finish and make an end of hif work whether itt be  
 by tax or by torney <sup>189</sup> by measure or by Day if he have hif pay  
 and all other Covenants performed to him by y<sup>e</sup> Lord of y<sup>e</sup>  
 work according to y<sup>e</sup> **Bargaine** Thefe Charges y<sup>t</sup> we have <sup>190</sup>  
 Rehearsed to you & to all other here prefent which belonget <sup>191</sup>  
 to Mason you Shall well and truly Keep to your power Soe help  
 you God and by y<sup>e</sup> **Contents of thatt Booke** <sup>192</sup>

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Come all you Mafons hear what I doe Say  
 Hear is A Strict Account for you thif Day  
 Pray minde and Keep whatt you heard before  
 Before you binde your Self in Wed Lock there  
 Pray Call to mind whatt Charge you have in hand  
 Then do Nott Say you Did nott underftand  
 for itt is A <sup>193</sup> y<sup>t</sup> Cannott be Kept to Suer  
 With all y<sup>e</sup> men y<sup>t</sup> will with endure  
 Wherewith take Care y<sup>t</sup> will wife <sup>194</sup> Deans be then <sup>195</sup>  
 Lest you be betrayd by Some falfe harted men  
 The beft of Kings and Princes will this undergo  
 To Show y<sup>e</sup> Art of Masonrie we know  
 Lett uf follow y<sup>e</sup> Rule af they have don before  
 To have y<sup>e</sup> Share of Science then <sup>196</sup> I Adore

For itt is and Ould <sup>197</sup> yea and an Antient thing  
 for why <sup>198</sup> we know y<sup>t</sup> A mafon waf made A King  
 If y<sup>t</sup> A mafon or A brother Some Releif do crave  
 Do Nott Requite him Lik <sup>199</sup> unto A Slave  
 You know y<sup>e</sup> Charge y<sup>t</sup> we hard <sup>200</sup> all Over  
 that we mus <sup>201</sup> be kinde one to another

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### The first Charge

provoke no body  
 Mock no body  
 Swear Nott  
 Dispraife No body  
 Be against No body  
 Nothing if Long Laftinge

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Charge hear Mentioned  
 in thy power  
 evill <sup>202</sup>





## GLOSSARY AND NOTES.

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THE present Roll had been transcribed without reference to the printed transcript of the York Roll, No. I. kindly lent as proof by R. W. Frater W. J. Hughan, and the Newcastle College transcript was in print, when the York Roll, No. I, was compared with it, thereby ensuring an independent transcript and the advantage of the older reading on obscure and doubtful paragraphs. The York Roll, No. I, is timed about A. D. 1600. Frater Hughan agrees with the Editor that the present Scroll is to be timed about 1700, probably about 1660 to 1670 in the opinion of some, 1706 or before in the opinion of others.

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All spellings and repetitions are according to text.

N. C. R. means Newcastle College Roll.

Y. R. I. means York Roll, No. I.

1—Richard Stead (it may be Richard Head) to Joseph Claughton. The York Roll, No. I, reads "Will<sup>m</sup> Kay to his friend Rob<sup>t</sup> Preston."

2—Y. R. I. reads "O Noble Art," probably "of thee O Noble Art."

3— .. reads "thats."

4— .. reads "reason Saw."

5— .. reads "at our beginning."

6—The North Country pronunciation of "purpose" is "porpose."

7—Y. R. I. leaves out "first."

8— .. reads "Charges."

9— .. reads "for 'yt' the science is ancient."

10—Interpolate "be" or "are."

11—Y. R. I. reads "of ye which *it* is one." *It* being Geometrie or Masonrie.

12— .. has "seven."

13— .. reads "of ye which Science is grounded."

- 14—The Copyist writes "Long Viol," mistaking the letter S for L. If other Rolls had not clearly "ye Science of Song & violl, of tongue & organ, &c.," a very learned argument might have been raised as to what a Long Viol is or was.
- 15—Y. R. I. reads "grounded by one."
- 16— „ reads "may a man pve," our copy gives probably the original word, unless this has been "pursue."
- 17— „ reads "worketh any science."
- 18— „ reads "he worketh by some."
- 19— „ leaves out "of Ground," but has "of all manners of graines & seeds."
- 20— „ leaves out "so," and proceeds "for in, &c."
- 21— „ has "other liberal sciences, &c."
- 22— „ reads "meat" which is phonetic spelling for "mete."
- 23—"Lameck." The curious phonetic spelling, in many instances varied, makes me think that the Scribe was assisted by another "Scholar," who read the text to him and so wrote it down from word of mouth and not by comparison with the original; when the one got tired of writing he took to reading for the other. The Manuscript is clearly in two handwritings. Of course "Lameck" is "Lamech."
- 24—Y. R. I. reads "Jabell" for Jabal.
- 25— „ reads "Jubell" for Jubal.
- 26— „ reads "Tubel Caine."
- 27— „ reads "Jabal."
- 28— „ reads "a Keeper of flocks of Sheep."
- 29—This should be "Jubal."
- 30—Y. R. I. reads "Musicke Song of Tongue harpe & Organ."
- 31— „ reads "Smithcraft of Gold Silver Iron Copper & Steele."
- 32— „ reads "Noah his flood," as if the flood had been the personal property of Noah, or of some great advantage to him.
- 33—"Sternes." Spelled "Lternes" in Y. R. I. I am inclined to think that the first letter in Lolomon (page 7, line 19 and word 3 of the Autotype) is really meant to be an S, and that some such phantastical impulse of the Scribe has caused the Copyist to make S like L, and vice versâ.
- If the word is Sternes, as it clearly is in the N. C. R., it may possibly be derived from some barbaric Mediæval Latin word, having for its root

Sterno, *e.g.*—Liv. xxxxi, 27, *Viam Sternere*, to pave or make even a road ; Lucret. iii, 417, has *Stratum* as the pavement ; *Lectum Sternere* is used by Cicero in the sense of straightening, smoothing, *i.e.*—making the bed. Hence, possibly, may—I do not say it is so—have been derived such a term as *Sternes*, meaning an article which has been beaten, pressed or formed, smoothed, spread or prepared, such as a formed brick. It would also admit of the meaning a dressed substance, say stone.

Another solution has occurred to me, namely, to read *Steines* or *Steynes*, the Saxon term for *Stones*, and in use to the present day, as applied to Bricks, *e.g.*—back-*steine*=baked bricks, &c. In the ordinary conversation of the operative workmen they are simply called *Steine*. Of course the term *Steine* applies equally well to cherry stones, marble slabs or any sort of stone.

Some of the Rolls have *Lateris* in place of *Lternes* or *Sternes*. Grand Lodge Roll, No. I, has *Laterus* ; No. II, *Latres* ; Buchanan, *Laterus* ; and the Wm. Watson, *Laterne*. It is no great stretch for a Scribe, who did not understand Latin, to write *Lterne* or *Lternes* for *Laterne*, and even less to substitute the S in lieu of L.

*Later*, plural *Lateres* means brick ; and brings us to the accepted meaning of one Pillar of Stone and one of Brick. But I suggest, that in addition to the misspelling of the word *Lateres*, there has taken place a transposition of sentences, and that we ought to read—“and y<sup>e</sup> one Stone [Pillar] was Marble because it would not [be] drowned with water, and y<sup>e</sup> other called *Lateres* (Bricks) because it would not burn with fire.” I cannot conceive that these expert Builders and Architects had never seen Marble destroyed by fire. If the original was in Latin, Greek, French or other foreign tongue, as is probable, then a mixing up of the sentence might easily happen.

The Wm. Watson (*Laterne*) and the Dodd Print, 1739, (*Laternes*) are clearly miscopies of *Lateres*. It is suggested by Mr. F. Compton Price, who has prepared the Autotype Reproduction, that these *Lateres* may have been a kind of porous Brick or Stone, cut from something of the pumice stone nature and which would float, as is said to have happened to the Costermonger’s fraudulent weights when thrown into the Thames.

The Harris, No. II, Ms. (*see* Vol. iv, *Quatuor Coronati Antigrapha*) says—“that one Pillar was made of chipped Lattens.”

We shall have to leave the matter here until a Latin, Greek or French Copy turns up ; bearing in mind, however, that *Lateres* are not necessarily burnt bricks, but may be bricks which have not been burnt.



- 52—Y. R. I. reads "moe." Abbreviation for "more."
- 53— „ reads "Any" instead of "A."
- 54—This should be "Egypt."
- 55—Y. R. I. reads "Scholler." This is phonetic for "Scholar."
- 56— „ reads "of generation."
- 57— „ reads "& they had not a competent prportion of estate." One Scribe copied mechanically without understanding, or perhaps not caring for the sense.
- 58— „ reads "wherewith."
- 59— „ reads "wherefore."
- 60— „ leaves out "this."
- 61— „ reads "how 'they' might provide."
- 62— „ reads "and they could finde noe mannre of good way."
- 63— „ reads "therein."
- 64— „ reads "to ym"=to him (the King.) "Then," in the N. C. R. is clearly an error.
- 65—Both Rolls read "Except" in lieu of "Accept."
- 66—Y. R. I. reads "yt."
- 67-8— „ reads "rule" in lieu of "use" in both cases. Rule and ruled—  
Use and used.
- 69— „ reads "himself" in lieu of "him these."
- 70— „ reads "and" in lieu of "in."
- 71— „ reads "to buildings Churches Temples Castles Toures Mannos (Manors) (N. C. R. has Manners) & all manner, &c."
- 72— „ reads "on this mannor." This is phonetic for "manner"=in this manner.
- 73— „ reads "yt they."
- 74— „ reads "Knave," which I prefer.
- 75— „ reads "Lord or Master yt they serve." The Lord is the person for whom the building is erected. The Master the Contractor and possibly Architect combined, the Master MASON.
- 76— „ reads "yt 'they' should."
- 77— „ reads "Master of ye Worke."
- 78— „ reads "efection nor great."

- 79—Y. R. I. leaves out "skill or."
- 80— „ reads "& they disgraced or ashamed."
- 81— „ reads "might 'best' worke."
- 82— „ reads "theire 'own' Credit."
- 83— „ reads "Behest."
- 84— „ reads "Called amongst us ye Countrie of Jurie"=Land of the Jews.
- 85— „ reads "begun."
- 86— „ reads "Called amongst us Templm Domi."
- 87— „ reads "Cherished."
- 88— „ reads "both 'ye' charges."
- 89— „ reads "Egypt."
- 90— „ reads "finished out ye sd Temple."
- 91— „ reads "into divers countreys and of divers lands."
- 92— „ reads "Score."
- 93— „ reads "& were all named Masons."
- 94— „ has "to be."
- 95— „ reads "his graveings."
- 96— „ reads "in Libro Primo Regnj & Chaptr ye 5th." (!)
- 97—"Lolomon" is evidently a mistake for "Solomon." I leave it to experts to decipher this phantastic letter.
- 98—Y. R. I. reads "yt worthy."
- 99— „ reads "Jurie"=Land of the Jews.
- 100— „ reads "in many other Kingdoms."
- 101— „ reads "yt there was one curious Mason called Namus Graecas."

"Namus Grecus." I refer the reader to Transactions of Lodge Quatuor Coronati, Vol. iv, 201 to 220; particularly to Wyatt Papworth's Paper, Vol. iii, 162 to 167, where the variants of this name are given.

It will be noticed that in Gould's Commentary (printed in Masonic Reprints, 1889) No. 42, the Crane Manuscript gives this name as Marcus Graecus. According to Bro. R. H. Murdoch, Bacon learned the secret of making gunpowder from the Manuscript of Marcus Graecus. This writer is mentioned by the Arabian Physician, Mesue, early in the 9th century. *Vide* Footnote to Bro. Jno. Yarker's Paper, "The Rosicrucians" (after Kiesewetter) Vol. i, Part iii, p. 16, Transactions of the Newcastle College Societas Rosicruciana in Anglia.

I would as soon accept Marcus Graecus as the original of all the variants as any other reading, particularly as we then have a concrete fact to deal with.

102— Historically, Namus Graecus cannot have lived during the building of King Solomon's Temple and at the reigning of Charles Martel. I therefore propose to read "who had been at the buildingS of King Solomon's Temple," *i. e.*—had been to see them.

103—Y. R. I. reads "Charles Martall" = Charles Martel.

104— „ reads "was in ye Estate."

105— „ reads "took & helped to make men Masons."

106— „ reads "a Charter."

107— „ reads "their."

108— „ reads "cherished them right much."

109—"Especially."

110—"St. Albans."

111—"Walled."

112—Y. R. I. reads "Governance."

113—"Walls."

114—Y. R. I. reads "Cherished."

115—"Nonefinch" or "None/inch," Allowance. Mr. F. Compton Price, who so carefully prepared the Autotype Reproduction, takes a lively interest in Nonefinch, and refers to "Glossary," Halliwell & Wright, London, 1888, Vol. 2, p. 609. Noonshun written also Nunchion, a repast taken at noon, usually between other meals. *Vide* Browne Brit. Past., P. 2, p. q.—

"Harvest folk with curds and clouted cream,  
With cheese and butter cakes and cates enow,  
On sheaves of corne were at their *noonshuns* close,  
His conserves or cates when he hath well dined,  
His afternoon *nunchions*, &c."

*Man in the Moone*, 1609.

"Is their nothing in the Sacrament but bread and wine, like an hungry *nunscion*?"—*Smith's Sermons*, 1609.

Nunchion, A. Piece of Victuals eaten between meals (Luncheon commoner).—*Samuel Johnson*.

"Laying by their swords and trunchions,  
They took their breakfasts or their *nunchions*."

*Hudibras*, F. 1., 345.

If Noon-shun be accepted as a kind of siesta, or retirement from the vertical rays of the sun, and synonymous with Nuncheon and the other variants, it may not be impossible that Noon-flinch is the original of our word Nonefinch ; flinch=to shrink, to withdraw from.—*F. C. Price.*

*Noenen, Nonen*, or in the diminutive *Noeneken*, is at the present day the expression used by farmers, foresters and workmen in the Westphalian dialect to express their mid-day sleep or rest. This dialect has preserved many old Saxon words which are now obsolete.

The reader will do well to refer to Gould's History, 1, p. 101.

116—"Procured."

117—Y. R. I. reads "for them from the King."

118—,, reads "ye name of Assembly."

119—,, reads "was himself & helped to."

120—,, reads "St Albone." This should be "St. Albans."

121—has the same curious reading.

122—"Athelstane."

123—Y. R. I. reads "who."

124—"King of England."

125—Refer to Gould's History, *re* Edwin.

126—Y. R. I. reads "Delighted much to talk & commune."

127—,, reads "of ye King his father."

128—"Assembly."

129—Y. R. I. reads "and to correct."

130—,, reads "defaults & trespasses."

131—,, reads "yt all old."

132—"Made." Refers to Charges.

133—Y. R. I. leaves out the word "in," making possibly another meaning.

134—,, reads "there found some."

135—,, reads "found all out."

136—,, reads "was founded."

137—,, has "yt" in place of "they."

138—,, reads "and from yt Day."

139—,, reads "at divrse ASsemblies an adition of certaine things."

140—After “fellows” the Y. R. I. interpolates “*Tunc unus ex senioribus teneat Librum et ille vel illi poniat vel poniant manus supr Librum et tunc precepta deberent Legi*,” and then continues “every man.”

In the N. C. R., over the word man, will be noted a peculiar mark like an O; it appears to me that this and similar marks were signs by which to distinguish where each of the two separate Writers left off, thereby further favouring the idea that two Scribes worked at the copy, one reading while the other wrote and vice versâ. The phonetic North Country dialect also supports this view.

I am unable to say if Y. R. I. from “*Tunc* to *Legi*” is an interpolation, or if the Scribes, who copied the N. C. R., omitted the Latin intentionally or accidentally. The above specimen of Latin is worth preserving.

141—Y. R. I. reads “Right good heed.”

142— „ reads “true man to god.”

143—“Heresy.”

144—Y. R. I. reads “or discreet and wise mens teaching.”

145—“Liege man.”

146—Y. R. I. reads “or any other falsehood.”

147—“Know.”

148—Y. R. I. reads “treason or treachery.”

149—“Warn” may be read.

150—Y. R. I. reads “declareing.”

151— „ reads “and yt yu keep truly all ye Counsell.”

152— „ reads “use no theeverie.”

153— „ reads “ye Lord or Master you serve and truly see.”

154—Both Y. R. I. and N. C. R. have “any ‘other’ foul names.”

155—Y. R. I. reads “in villany” in place of “in evill any.”

156— „ reads “or whereby it may receive disgrace.”

157—“Mrs”=Masters. Y. R. I. reads “that belongeth every Mason to keep.”  
N. C. R. “has Fre Mason.” Bro. Speth will be glad to take a note of Fre Mason.

158—Y. R. I. leaves out the “I” and reads “now come for to rehearse certaine of ye charges singularly for Mastrs & Fellows viz.”

159— „ reads “and finish.”

- 160—Y. R. I. reads "truly and sufficiently."
- 161—"Rattes"=Rates.
- 162—Y. R. I. reads "and 'Ye' Master."
- 163—,, reads "and yet Such Aprntice." "Yt" would read better than yet.
- 164—"Descended."
- 165—Y. R. I. reads "whereon to employ."
- 166—"Fellows"=Journeymen.
- 167-8—Y. R. I. reads "put any to take any Lords work yt was wont to work Journey work." Journey work or jorney work, that is to say the work of a journeyman. In many of these old statutes journeymen are distinctly forbidden to take contracts.
- 169—,, leaves out "these," and reads "And also."
- 170—,, reads "either his good name or worldly riches."
- 171—,, reads "shall mis-answer or reprove unlawfully another without cause."
- 172—"Oldest brother," presumably "Brother of the Craft." Y. R. I. reads "Elder Brother." The term is still in use in the Antient Fraternity of the Trinity Brethren, who have Elder Brethren; clearly these Elder Brethren are Officers of the Lodge. In old Scottish Masonic Records occurs the expression eldest Apprentice.
- 173—Y. R. I. reads "or games."
- 174—,, reads "slandered & disgraced."
- 175—,, reads "yt he 'was' in honest &c."
- 176—,, reads "and also ytt every."
- 177—,, reads "if it be within : I : mile about him if he have any warning of ye same." The : I : being clearly a mistake for L.
- 178—,, reads "Mastrs and fellows there." A very important difference.
- 179—"to make accord"=to agree. Y. R. I. reads "to make them accord if they can or may."
- 180—"Layer," he who puts hewn or square stone down in its place, but is not able to carve or cut it.
- 181—Both Y. R. I. and N. C. R. have "Set," to set, or to set on, is to give a task.
- 182—"Mould Stones"=Carved Stones.
- 183—"Exercise," in the old sense of give work to, employ. Y. R. I. has "cherish."

- 184—Y. R. I. reads "necesityes."
- 185— „ reads "until he come to the next lodge." Is this the Threepence Nonefinch? Possibly Nonefinch was the sum of money customarily given to journeymen when out of work, being Idle Money.
- 186— „ reads "performe."
- 187— „ reads "sleightily."
- 188— „ reads "Mr (=Master) shall truly finish."
- 189— „ reads "by tax or jorney viz by Measure or by dayes." Tax clearly means as taxed by an expert, and torney appears to be misspelled for journey work or day work.
- 190— „ reads "we have now."
- 191— „ reads "belongeth to Masons."
- 192— „ adds "Amen."
- 193— „ reads "probably A Secret or an Art."
- 194—"to wife"=Marry.
- 195—"Deans be then." I read this "Therefore, you that will marry take care, Do (take care) and be then married." Another reading is "Wherewith take care you that would wise(ly) do," reading wise instead of wife.
- 196—Probably "' which ' or ' that ' I adore " in the original.
- 197—"And Ould" stands for "an Old." Ould being the North Country pronunciation of Old.
- 198—"for why we know." I read this "for why '?', we know &c."
- 199—"Lik"=like.
- 200—"Hard," North Country pronunciation for "heard."
- 201—"mus"=must.
- 202—The lowest part of the Roll has unfortunately been torn off in the manner shown by the Reproduction; probably this is an additional declaration of keeping these Charges similar to the last four lines preceeding the Poem.

As regards the Poem, I am much inclined to think that this is the form of oath as recited to the Candidate. We have other old forms of Poetic Ritual, and particularly obligations in doggerel rhyme, extant to the present day. The last few lines would probably be repeated by the Candidate.

As Y. R. I. makes no mention of this Poetry or additional Charges, it may be presumed that they were not regularly committed to writing but remembered until our Scribe duly noted them.

The Editor thinks it unnecessary to draw attention to historical and other errors, as the reader will be fully acquainted with the data and can draw his own conclusions.

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*"Nec Aspera Terrent."*

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